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## The Scholar and the United World.

By Edwin D. Mead.

At the International Student's Congress, Cornell University,  
August 30.

"The scholars of the world," said Mr. Mead in opening his address, "have often been reproached for their self-indulgence and lack of heroism in great crises, and, like all other classes, they certainly have much to answer for." He believed, however, that there was no other class which on the whole has been so faithful and shown so much true leadership. From the time when Moses, who was learned in all the wisdom of the Egyptians, led Israel up out of Egypt, and Paul, who had sat at the feet of Gamaliel, preached Christ, down to the leaders of the Reformation, of the English Commonwealth, and of the great modern revolutions, scholars have been pre-eminently leaders and creators. They have by no means always eclipsed in leadership and courage unprivileged and less learned men. The speaker paid warm tribute to American and European political and social leaders not trained in the higher schools, and spoke especially of the great gatherings of protesting workingmen in Berlin at the time of the recent Morocco crisis, gatherings whose noble manifestos were stronger and more influential than those from any circle of culture and privilege. But it would be melancholy indeed, and a terrible impeachment of education, if the educated class did not as a whole do its duty, for it is in true education and enlightenment that we must trust.

In the great movement for international justice and friendship, the struggle through centuries for a united world, the scholars and thinkers of the nations had been illustrious leaders, and the speaker reviewed the services of Dante, Erasmus, Grotius, Kant and other representative leaders of international progress in different periods and places down to our own time. These great international leaders had not loved their own countries less because they loved humanity more; they had been conspicuous citizens and patriots. He spoke of such men as Lessing and Schiller in Germany, Victor Hugo in France, Mazzini in Italy, Cobden and Gladstone in England, and Sumner in America. The high demand for international brotherhood and world citizenship no more conflicts with love of country than belief in national sovereignty as the paramount obligation in the long American struggle of the last century, which culminated in our Civil War, made New York and Massachusetts men less loyal lovers of their States than the men of Virginia and South Carolina.

The scholar is, above all other men, bound to be international in his sympathies and policies, because the very interests and instruments of his life are international and his horizon is worldwide.

The primary duty of the scholar is to dispel ignorance and to stand for reason in all the relations of life; and ignorance and unreason are the source of most of our international troubles. The scholar's business is to resist and thwart passion and prejudice; if he is faithful, he stands always for ideals and against all the persistent and insidious barbarisms. The speaker dealt sharply with the mischiefs of ignorance and of the vicious appeals to ignorance which in recent years have marked the relations of the United States and Japan, of Eng-

land and Germany, and of the Balkan States. These evils could all have been prevented if the classes whose business it is to know and to think had done their duty and were properly organized; and it is our business from this time on to see that they are properly organized and bring themselves properly to bear in every critical juncture. He felt the present hour to be big with hope. The wonderful revolution in China, almost incredible in its beneficence, however many the evils yet to be overcome, was a revolution by scholars, and he believed that scholars would make over Russia sooner than most men divined. Comparing the present war against war to the last century's war against slavery in America, he quoted Carnegie's declaration to the students at St. Andrew's, that as the duty of the period before us was to put a stop to man-selling, the duty of ours is to put a stop to man-killing. He arraigned the false political economy which still does so much to sustain the war system and the world's burdensome and exhausting armaments, now far more a menace than a defense, and declared it a primary duty of this generation of scholars to expose and undermine these fallacies; and he arraigned still more severely the chauvinism still dominant in influential circles of every land, the source of endless jealousies and mischiefs, which it is for men of knowledge to make an end of by turning on the light. The scholars of all nations should band themselves together in generous enthusiasm for the highest interests of our common humanity, and bring it about, as with definite determination they surely could, that the relations of men the world over in politics and society be ruled by reason. The speaker referred to Fichte's inspired and inspiring addresses to the German people a century ago, and pointed out their wonderful result in national education, which had been so largely the secret of Germany's uplift and advance after the devastation of the Napoleonic wars. What the world needs today, he said, is a great league of international Fichtes who shall address themselves with equal devotion and equal power to the uplift of the nations and mankind. He appealed to this international congress of students to make itself such a center of inspiration and enlightenment, an ever-growing and expanding force to bring about a united world based upon justice and brotherhood. He referred, in closing, to Emerson's great address upon the "American Scholar." The best that we here in America can do for you, he said to the foreign students, is to commend to you our best thought and thinkers; and he urged the world's scholars to apply to themselves and their duties in an international way the principles which Emerson urged upon the American scholar two generations ago. Reviewing the ever-growing division of labor and of functions in our modern life, Emerson had said that we must take the whole society to find the whole man. So today, with the so rapidly-growing interdependence of nations, we must take the whole family of nations to find the whole nation. The scholars and leaders of all nations must work together; and as concerns our several national fields of work, we may always well remember with Emerson that the right patriotism, as opposed to an ignorant and mischievous chauvinism, consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity.